

# THE SOUTH AFRICAN OUTLOOK

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AND RACIAL AFFAIRS.

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# The South African Outlook

[DECEMBER 1, 1942].

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## The South African Outlook

That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement.

—Henry Ward Beecher.

### The War.

November has been a great month for the Allied Nations. After three years of defensive warfare (though the cleaning up of Italy's East African empire hardly comes into this defensive category) the Allied Nations have now gone into the offensive with wonderful success. In the Middle East, in North-West Africa, in the Pacific and in Russia our enemies have suffered defeats and signs are not lacking that greater defeats await them. The month opened with the Allied forces pounding hard at the Axis armies on a line only 70 miles west of Alexandria. Three weeks later the battered remnants of Rommel's forces had evacuated Benghazi, which is over 500 miles west of where the fighting started. In their rapid retreat from Egypt the enemy lost over 75,000 killed or taken prisoner. They also lost thousands of guns and transport vehicles, and hundreds of tanks and airplanes. The 1942 battle for Egypt has ended in an overwhelming victory for the Allied Nations.

North-West Africa has this month provided sensational news for on the morning of Sunday, November 8th, British and American forces landed at many places in French North Africa. In this operation 500 transport vessels and 350 warships took part. Many of the inhabitants welcomed the invaders and French resistance ceased after only four days fighting. Three years ago the Nazis unwisely boasted that they would divide up Africa without consulting those who at present hold it. The third week of November ends with Tunisia and Tripolitania the only parts of Africa in enemy hands and their possession of these may soon be a thing of the past. In Russia the Nazis

have suffered great losses in three areas and everywhere the Russian army is more than holding its own. At the time of writing a great German army is threatened with encirclement near Stalingrad. In the Pacific the Americans and Australians on land, sea and in the air have dealt some hard blows at the Japanese. Especially at sea have the Japanese had great losses. Thus in brief outline is told a little of the story of a month in which, to paraphrase Mr. Churchill, outraged justice has grimly claimed her own.

### African Prisoners Released.

For most South Africans one of the happiest pieces of news from the Middle East front was that of the recapture of Tobruk on Friday, November 14th, and the release of some thousands of South African Native and Coloured prisoners. They had suffered great hardships at the hands of the Nazis but we trust they will soon be compensated by being given "home leave."

### The Ringing of the Bells.

On Sunday, November 15th, after over three years of war the battle-scarred British peoples indulged in a brief hour of rejoicing over the great victory in Egypt. To the world was broadcast the music of the church bells of Great Britain, which, silent since the evacuation at Dunkirk, once more pealed forth notes of joy. No more fitting form of celebration could have been devised. One thousand two hundred peals of bells dedicated to God were silent owing to Nazi destructiveness but we live in the faith that these bells will peal again when the Nazi tyrants no longer trouble God's earth.

### The Native Elections.

We endorse the views of the *Territorial News*, that in connection with the election of a Senator to represent the Natives in the Upper House, the system of creating the members of the General Council of the Transkeian Territories into an electoral college lends itself to abuse. It is a grave responsibility for eighty-two members of the Bunga to elect a man to represent a quarter million people. The section of the Representation of Natives Act, 1936, wherein it gives power to Councillors to elect a Senator should be altered in order that, as the election of a Senator and Member of Parliament for the Transkei Electoral Circle coincides every five years, the people could vote for a Senator on the same day they vote for their Member of Parliament. But we would go further and add that the whole system of electoral colleges, whether they be the Bunga, the local council, the electoral committee or headmen as is the case in the rest of the Union, wherein one man or a few men can do as they please with the votes of thousands of people, is open to abuse. Under the system it is easy for unscrupulous agents to mislead uninformed



members of electoral colleges because of the manageable smallness of the number of the members who compose these bodies, while it would not be very easy to influence the whole mass of individual voters in a constituency.

We realise of course that it is to the advantage of candidates in these wide constituencies to have to deal only with the representatives of the people who form the electoral bodies in their election campaigns, but that in itself violates the spirit of democratic institutions, as the people themselves should be afforded the opportunity of knowing by first-hand acquaintance the views and the policy of the man who seeks to represent them. We are aware also that it is thought that a few selected people in the case of Africans would be wiser in the choice of a representative than the masses, but actually there are always many people among the masses who are better able to assess the merits of the candidates than many of the selected members of the electoral committees. To our mind the only adequate solution of the difficulty would be the creation of smaller constituencies, the granting of the individual vote in the election of the members of the Senate and of the Native Representative Council and the increasing of the number of these representatives of the people. The masses must at some time begin to learn to exercise their individual judgment if they are to be expected in the future to arrive at a ripe stage of political responsibility.

#### Mr. J. D. Rheinalt Jones.

The *Outlook* stands apart from the claims of political candidates, but we cannot refrain from expressing deep regret that Mr. J. D. Rheinalt Jones was not returned to Parliament as one of the representatives of the Native people in the Senate. His great record of work surely earned this token of gratitude and renewed trust from Africans. No little part of the respect for Native aspirations which the Native representatives have gained in Parliament was due to his fullness of knowledge, his devotion to the cause and his persuasive powers. We believe that this hardly earned respect will suffer a slump because he is no longer in the Upper House. At the same time, there is the consolation that he is not lost to the cause. Mr. Jones, through the Institute of Race Relations has many doors open for service to Non-Europeans, and that he will use his opportunities in the future as unstintedly as in the past goes without saying. Indeed it may yet be found, when study is made of priorities, that he will exercise more influence out of Parliament than he could do when bound to the parliamentary machine. If this is the ultimate verdict, justification will be found for his initial hesitancy in offering himself again as a candidate—a hesitancy which we feel had no little effect on his non-success at the polls. To his familiar non-parliamentary duties he carries the best wishes of countless Africans and their friends.

#### Increased Wages and free mid-day meals for African railway labourers.

Mr. Sturrock, Minister of Railways and Harbours, speaking at Port Elizabeth last month, announced that he proposed at an early date to increase the wages of African railway labourers, when approximately £500,000 would be made available for this purpose. Free mid-day meals were also being supplied. Between twenty and thirty

thousand African labourers has been in the past the usual complement for the railways, but this figure was said this time last year to have increased to fifty or sixty thousand. It is not stated what period the half-million is to cover. The increase at any rate is substantial, and the Minister is to be congratulated upon this courageous decision. Last year Mr. Sturrock restored the cuts in these labourers' wages made in 1932 by his predecessor Mr. Pirow. His present action goes far to remove the reproach that while the Government, through the Wage Board, was making other employers pay something approaching a living wage to their African employees, it itself was doing nothing. The addition of a free mid-day meal is to be welcomed. The men will soon appreciate its value, and the Railway Administration will reap a dividend in the heightened working capacity that will follow.

#### The Maize Control Board's continual bungling.

The newspapers have been publishing complaints from all parts of the country about the Mealie Board's handling of the present maize shortage, a shortage which, it should not be forgotten, is in part due to the Board's exporting last year, when by their own rules they ought to have been storing. The East London *Daily Dispatch* on 7th November said "Unless the Mealie Industry Control Board immediately cancels or revises its new scheme controlling the sale of maize and maize products, starvation faces thousands of Natives in the East London district next week. The stocks of maize and maize products in the hands of local wholesalers are insufficient to last more than a few days and they are debarred from obtaining further supplies as a result of the sudden and unexpected action of the control board in cutting down their supplies by 90 per cent." Mr. R. J. van Ryneveld, Manager of the Waterberg Farmers' Co-operative Society, interviewed by the *Zoutpansberg Review* said (October 30). "I am not allowed to sell maize for seed purposes to Natives. . . . Unless seed maize for Natives is provided immediately in adequate quantities they will be deprived of a crop next season." "In the Pietersburg district," adds the *Review*, "many Natives who came to town during the past two weeks to buy mealie meal had to be turned away empty-handed, or were rationed to small quantities instead of whole bags. Northern Transvaal circles concerned are putting the blame . . . on the faulty bureaucratic machinery of the Mealie Industry Control Board. It is felt that if it is correct that the Board has ample stocks on hand for human consumption, then something must be radically wrong with the Board's organisation in respect to the distribution of mealies."

#### Native Affairs Department to the rescue.

Under the headings "Maize Scandal Relieved" and "Supplies for Natives Guaranteed" we were glad to read in the *Daily Dispatch* of November 18th the following statement: "The Department of Native Affairs has decided to step in with guarantees of payment to mealie supplies, rather than see the new mealie scheme bring about starvation among Natives, as telegrams from the East London City Council and the East London Rotary Club predicted it would do. Yesterday the following official telegram was received from the Chief Native Com-



missioner (King William's Town) by the acting Native Commissioner at East London (Mr. H. E. Bunn): 'In order to provide supply mealies and mealie meal for human consumption Native area, department has decided to place orders on behalf wholesaler distributors for November and December in respect of those months. Arrangements have already been made as regards supplies for East London, King William's Town, Alice and Stutterheim for November. Kindly ascertain, and wire this office, requirements your area for December, giving names of firms and units mealies and mealie meal separately. Department has taken action as above in order to obviate delay in delivery and consequent hardship on Natives due to new scheme in operation since November 1, but can't intervene after December 31. Kindly advise wholesale distributors and traders in your area they should make themselves thoroughly acquainted with new procedure and take all necessary steps to ensure steady supply of mealies for their requirements after December.' "

### Senator Clarkson speaks on Native Policy.

"We have got to realise the important part the African is going to play in the economic life of South Africa, and as such he is entitled to a place in our economy commensurate with the service he renders," said Senator C. F. Clarkson, Minister of Posts and Telegraphs, in an address in mid-November to students at the Adams College speech day ceremony, says a Press Association report. "Full provision should be made for university training in Natal of Africans with facilities for medical men. The responsibility for Native education rested with the Natal Provincial Council. Housing for Natives was a sphere in which the Native tradesman should be encouraged to do all the work of which he was capable. Africans must be fitted to join the professions, particularly the medical profession, in order thereby to assist their own people," said Senator Clarkson. "I am hoping that the medical commission which is now sitting will make a recommendation for full medical training on an ever-increasing scale, and this must receive our wholehearted support. South Africa can absorb hundreds of African-trained medical men. Another very important matter is the agricultural education of the Natives. Some move has already been made in this direction by the Native Affairs Department, but greater work in agricultural knowledge must be undertaken. The African should be an agriculturist. Educational facilities must also be provided so that the African can take his place in the administration of the country so far as his own people are concerned."

Discussing Natives in domestic service, Senator Clarkson said that those people employing Native girls should see that they were properly cared for. They should be housed within the European house, and not outside in a room in the back yard. "The day will arrive when no able-bodied Native male will be employed in domestic service, because the industrial development of South Africa is going to be such that the African will receive in industry wages far greater than he could receive in domestic service. His place will be taken by the girl. If we are to benefit from the presence of Natives who come to the towns and are engaged in domestic service, they must be adequately fed, housed and paid." Senator Clarkson said

that the Government wanted sub-economic houses to be built for non-Europeans to improve housing accommodation in towns. He stressed the point that housing for Natives was a sphere in which the Native tradesman, whether mason, bricklayer, carpenter or plumber, should be encouraged to do all the work of which he was capable. "There can be no question that Native housing schemes would be more economical if more use were made of this labour. We cannot go back to the old laissez faire attitude that has hitherto prevailed. A place must be found for Africans in any plan that may be devised. Social security is something to work for and something we all wish to see accomplished, and it must be all-embracing." Senator Clarkson concluded: "I appeal to my fellow-citizens to take a real and personal interest in the great task that lies before us of uplifting our Native peoples and assisting those who are devoting their lives to this noble cause."

### Lord Hailey on a Colonial Charter.

One of the most pregnant statements on the relationships between more developed and less developed nations was made in May this year by Lord Hailey when addressing the annual meeting of the Anti-Slavery and Aborigines Protection Society in London. His address has been published by the Society (Dension House, 296 Vauxhall Bridge Road, London S.W. 1) under the title *A Colonial Charter*. Within the compass of seven pages Lord Hailey touches on many of the most acute problems between Britain and her colonial empire. So compressed is the matter that we cannot with justice attempt to summarize, but the concluding portion will show the line which Lord Hailey takes. He says: "I am anxious lest the attempt to offer a new vision of the future should lead us into statements so general that they will not convey conviction, or so optimistic that they will only produce disappointment and a charge of bad faith when we have to recognize that circumstances will impede the early fulfilment of the promises which the ideal holds out. The solution I myself venture to commend cannot, I admit, claim the character of a new vision. It may indeed be somewhat prosaic, and if it has any virtue, it is only that which can be derived from a clearer and more constructive statement of policy. I should, in the first place, prefer to see our relations restated, not as those of trustees and wards, but as those of senior and junior partners, on terms which recognize that the latter must as of right acquire an increasing share in the control of our common undertaking. I would prefer, again, to see our obligations to the colonial peoples stated not as those of trustees, but as those incumbent on the modern state in regard to the improvement of the social services and the standards of living in its own domestic backward areas. I think we should make it clear that, while holding whole-heartedly to the principle of self-government, we feel that the immediate step towards it should be taken in the more rapid development of fully powered local institutions and the fuller participation of the people of the country in their own administrative services. We should show, again, that it is our object rather to build as firmly as possible on the basis of existing institutions, in order to assist the evolution of forms of self-government best suited to the tradition and circumstances of the people, than to foster the artificial development of political forms of the model to which we are accustomed. I should wish, were it possible to do so,



to show also what we are prepared to do to meet what is now the cardinal problem of most of the colonies, as it is that of most tropical or Eastern areas—the need for bringing the economic conditions of populations producing raw materials more nearly to the level of those of the industrialized countries. But that is not a problem merely for us; it is one which the civilized world as a whole must solve. It may have to make sacrifices to secure its solution but it will not ensure the contentment or perhaps even the peace of the world until it has solved it. But we must at all events commit ourselves to give our good will and all the assistance of which we are capable in dealing with it.” We would advise our readers to write to the Society for a copy of Lord Hailey’s address.

### The Labour Party’s Native Policy.

Senator C. L. Henderson, General Secretary of the Labour Party, in *The Forum* of November 7th outlined the Labour Party’s Native Policy. The Labour Party is apparently still clinging to legislative Colour Bars and to Segregation. Nevertheless we welcome this outline of a very imperfect policy, which is yet far in advance of what has been the actual practice of many sections of the Labour Party. Since Col. Creswell and other members of this Party joined General Hertzog in forming a Government in 1924 Labour’s record in relation to Native labour has been very unimpressive. The Labour Party has been influential in the intervening years since 1924 and must accept some responsibility for the unfortunate but today improving conditions of many Native workers. Political parties like Governments change their policies without admitting past errors so we need not look to Senator Henderson’s statement for signs of repentance which are not obvious. Nevertheless a change of attitude is indicated and is welcome. European Labour leaders sit on many boards and committees which regulate conditions in industry and it is in their power to do much for the great masses of Native unskilled and semi-skilled workers who have for long sadly needed advocates on such bodies. With a measure of Social Security almost certainly coming to European workers Labour leaders should be freer than in the past to turn their thoughts to the condition of the masses of African workers. True statesmanship has been lacking: it cannot be the outcome of devotion to sectional interests. Senator Henderson’s statement holds out some hope that the future of the Labour Party in its relation to Native labour will be an improvement on the past and we hope that it will progressively improve.

### Ratio of Juvenile to Adult Workers.

Mrs. M. Ballinger, M.P., writing recently in *Umteteli wa Bantu* with reference to a proposed Wage Determination for Cape Town and the ratio of juvenile to adult workers stated “Unfortunately, the proposed Determination permits employers, employing fewer than twenty persons, still to employ one juvenile which may mean a very large ratio of juvenile to adult labour in smaller businesses, but no doubt this concession will soon disappear also and the competition of juvenile with adult workers become a thing of the past among unskilled workers as the European trade unions have made it among skilled workers. The problem of the African juvenile, however, remains and this will always remain so long as education and opportunities other than unskilled work are denied to Africans.”

It is seldom that we find ourselves in disagreement with Mrs. Ballinger but when we come to look at this question from the point of view of the African lad who is leaving school say at the age of sixteen we are inclined to ask if the movement towards his elimination as a worker has not for the time being gone far enough. Until the State makes other provisions for lads of the age sixteen-eighteen they are better working, or even hoping to get work, than hopelessly doing nothing. Unless otherwise provided for it would seem that youth has a right to work. The regulation providing for the employment of over twenty men before a second youth can be employed goes far towards preventing the exploitation of youthful workers on a large scale.

### Land Ownership and Land Values.

We congratulate Mr. F. A. W. Lucas, K.C., on his efforts to keep before the public the need for clear thinking regarding the ownership of land. Mr. Lucas contends that all our upbuilding of towns, industries, ports, railways, water conservation schemes and so on eventually enrich only the landowning class. There is so much truth in this contention that it cannot be left out of consideration at a time like this when the world, including South Africa, is intent on planning for a new era. Mr. Lucas is something of a voice crying in the wilderness, for his ideas run so contrary to the general practice that the man in the street is inclined to brush them aside as Utopian and revolutionary. The truth is that Mr. Lucas’s school of thought is as old as Mosaic Law and is also in harmony with traditional African views on land ownership. Whatever the immediate outcome of this movement it is good to see a man fighting to uphold principles which he conceives to be right, even though he is so far ahead of the times that his own day and generation give less heed than they ought to his gospel. In the long run however the right principle comes into its own.

### “Christian Reconstruction” Study Groups.

In response to requests received from many quarters the Christian Council of South Africa has decided to maintain, and if possible extend, the Study Group organisation which worked so successfully in connection with the Fort Hare Conference and will publish specially prepared material for 1943. Several suggestions are under consideration, e.g. a series of informative pamphlets on such questions as Social Security, Medical Services, Evangelism, Religion in Education, Race Relations; a series on Christianity and Communism; a series on the Faith of a Christian To-day; and studies relating to such recent books as *The Christian Church and World Order*; *Social Justice and Economic Restriction*; etc. It is possible that the Executive will decide to publish several series of this nature so that groups may choose what particular line their studies shall follow. The Christian Council will have available material suitable for Study Groups, be they Church, inter-Church, Guild or College, or just a circle of men and women concerned with the task of facing the coming years in South Africa with some understanding of the problems awaiting solution by Christian people. Please address all communications to the Honorary Secretary of the Christian Council of South Africa, the Rev. E. W. Grant, Lovedale, C.P.



**Dr. Kerr's Moderatorial Gift.**

Past and present students of the South African Native College, Fort Hare, have shown their appreciation of the honour done to the Principal of the College by his election as Moderator of the General Assembly of the Presbyterian Church of South Africa. They recently presented Dr. Kerr with a gift amounting to £26 11s. This gift the Moderator has handed over to the Treasurer of the Christian Council of South Africa for the supply of literature to Non-European troops. The original presentation of the gift to Dr. Kerr and his decision as to its ultimate destination do credit to both donors and receiver.

**Prizes for Zulu Historical Places Essays.**

Prizes to the value of £27 were recently awarded in connection with this Essay Competition. Mr. J. J. Msomi of Imfule Mission and Mr. C. J. Mpanza of Maritzburg were judged equal first and received prizes of £6 each. Mr. D. Mck. Malcolm, who acted as judge, says that many of the essays contained matter of great interest, and it is hoped that there will be sufficient material to form the basis for a publication on Zulu historical sites, thus helping to preserve interest in history and tradition. Over 100 competitors took part. Many European non-competitors also sent in much valuable information.

**The Spiritual Issues of the War.**

The text of a manifesto, which was read in the Norwegian Church on Sunday, July 26th, has been published by the Norwegian Information Office in London. We reprint here one of the concluding paragraphs, which shows the spirit in which the document was issued and the confidence by which the heroic leaders of the Church are inspired: "Looking back over these two years we can see with awe and astonishment the great number of blessings which the Lord has poured out upon our Church and our people. In truth He has opened a door for us: never before in our generation have so many of our people sought God's House. Our consciences are open to truth. Every observant preacher rejoices to see God's Word received with renewed interest. From all quarters of our country we hear of great awakenings, quiet, strong, and deeply impressive awakenings. God has visited our people with grace. Let us thank God and pray that He may graciously further His purpose into a nation-wide revival so that our people may come through the ordeal of fire renewed and purified. Even those sections of our people who have previously stood apart from the Church and Christendom are now beginning to discover the Church; they respect it and are beginning to look towards it. Here also we see God's work, and give thanks for the favour that has befallen us."

**Orphaned Missions.**

The Swedish Missions in Abyssinia and the surrounding countries were badly hit by Italian policy and by the war but some of them are reorganising and taking up work again. From Asmara, Eritrea, a Swedish missionary writes: "Here in Eritrea we have actually amazing possibilities to do missionary work and many of our old staff are still at work. I have under my supervision one Italian pastor with his family and the family of another Italian missionary who probably is a prisoner of war. These missionaries have been in the Swedish Mission for

twenty-eight and twenty years respectively. Further I have eighteen Native pastors still at work in their villages. At present there are only six teachers because of the fact that the Italians closed our schools some years ago. We ought to open as many as possible of them after Christmas."

**General Hertzog Passes.**

General J. B. M. Hertzog, former Prime Minister of the Union of South Africa, passed away on Saturday morning, November 21st. Born at Wellington in 1866, he was the grandson of a German settler at the Cape and was educated at Kimberley and at Victoria College, Stellenbosch. Intended at first for the Church, he chose a legal career, and in 1889 went to Amsterdam University to study. He returned to South Africa in 1892 with the degree of Doctor of Laws. He became an advocate in Pretoria, and in 1895 he became a judge in the Orange Free State and moved to Bloemfontein. He was then only twenty-nine and probably one of the youngest judges in the world. The South African war cut short his career on the Bench. He went into the field as legal adviser and emerged from the war a General. After the South African war he went into politics. From then on he was the central figure of many bitter controversies. In Native affairs his ideas were often diametrically opposed to those of the great masses of the Native people and only too late if ever did he realise how greatly White South Africa lost prestige in the eyes of non-Europeans in the long years throughout which he was initiating propaganda and legislation on racial and segregation lines. His Native policy was in some respects being softened and reversed even while he still held office as Prime Minister, for though a firm believer in his own ideas he had to compromise on many an issue. In 1939 he found himself in a minority on the Neutrality issue and his long term of office came to a close. We live too near his day to attempt an evaluation of his services to South Africa. To his relatives we extend our sincere sympathy.

**The late Mr. Livingstone Moffat.**

There passed away recently at Quaggaskerk, near Tarkastad, at the age of 83, Mr. Livingstone Moffat, grandson of the famous missionaries Robert and Mary Moffat, and thus a nephew of Mary, wife of David Livingstone after whom he was named. He was the first White boy born in what afterwards became known as Rhodesia. He shared in the pioneering life of Rhodesia but later settled down to farming near Tarkastad and for a number of years represented the Queenstown constituency in Parliament. He was known not only as a progressive farmer and a breeder of pedigree shorthorns but for his treatment of his Native servants, in which respect he lived in the best Moffat traditions. On his farm he maintained a private school for Natives, which later became a Government-aided school. He was consulted by Natives from far and wide and often spoke on their behalf in Parliament. On his farm his brother Dr. R. U. Moffat last year discovered a stout iron-bound chest containing many valuable family records including Robert Moffat's records of his five journeys to Mzilikazi, letters written by Livingstone, letters of John Smith Moffat while visiting Lobengula, and many other records of a family rich in missionary and pioneering associations and in great achievements. Livingstone Moffat had a rich heritage; his passing breaks a thread connected with many great and noble enterprises.



## Making and Breaking the Pass Laws

A FEATURE of Mr. A. S. Welsh's book, *The Law Relating to Natives in Urban Areas*, is the light it throws upon the Pass Laws. It is interesting to note the terms of the actual Law as passed by Parliament. It is contained in the Native Administration Act, 1927, Section 28 of which reads:

"28. (1) The Governor General may, by proclamation in the *Gazette*—

- (a) create and define pass areas within which Natives may be required to carry passes;
- (b) prescribe regulations for the control and prohibition of the movement of Natives into, within or from any such areas; and
- (c) repeal all or any of the laws relating to the carrying of passes by Natives;"

Are the pass laws to be applied more heavily or taken off altogether? Are they wise or unwise? Are they right or wrong? Parliament cannot say; leave it to the Government. In this way, as long ago as 1927, Parliament gave Government a free hand to abolish the pass laws.

The laws relating to travelling passes in the Transvaal and Orange Free State were consolidated by Proclamation No. 150 of 1934. This Proclamation, together with subsequent additions, is given in Mr. Welsh's book.

Pass laws are a curious study. They are made, so to speak, out of nothing. Simple acts of daily life are made offences, if done by Africans alone; but if done with the collusion of a White man they are innocent. A "Native in the employ of a European master when accompanied by such European master" is an innocent traveller. If the European master goes off anywhere and leaves the African in the street, guilt descends upon the African; he becomes liable to arrest, and fine or imprisonment. "In case any Native shall by reason of his residing on a farm unoccupied by a European or for other sufficient cause [European gone to the coast for the season's holiday perhaps] be unable to obtain a pass," and wants to visit a sick relative a mile away; if he goes without a pass, he will be breaking the law. He is in a fix. But the law sees this and makes provision. He must first "proceed to the nearest authorised officer for the purpose of obtaining a pass." He may have ten or fifteen miles to go. He is really, one would think, breaking the law every guilty step of the way. But no, the law sees and sympathises. He may make this journey "without rendering himself liable to any penalty under these regulations." An African without a pass is liable to be "apprehended by any policeman or authorised officer, or by the owner or occupier of any property upon which he is found." He will be required to "produce his pass." He will have to explain, and the law takes it for granted that the "policeman or" etc., will believe his story. What else can it do? He must break the law in order to keep the law; as though one had to break a window and abstract a suitcase in order not to be guilty of house-breaking. But suppose, with luck, he escapes arrest and, after it may be waiting an hour or two till the official is disengaged, gets his pass. He now makes for home. Being tired and hungry, he remembers a friend whose home is a couple of miles out of his way and turns off to get a rest and something to eat. Again he is held up, and this time he is "for it." "Any Native . . . within a

pass area. . . . travelling otherwise than in the direction of his destination as indicated in his pass may be apprehended . . . . and shall upon conviction be liable" etc.

But the more respectable Africans are exempted from the Pass Laws. Who? There are fifteen classes of exempted persons, with subdivisions. One category consists of "Advocates, attorneys, notaries public, conveyancers, medical practitioners, dentists, professors of the South African Native College or any state-aided university or university college and members of any other profession approved from time to time by the Minister by a notice in the *Gazette*." Suppose now one of these professors or attorneys or etc. goes to visit a friend in the Transvaal or Free State. He finds it cold, changes his coat and goes out for a walk. He is held up by a policeman, "Shew me your pass." "But I haven't a pass. I am exempt, I am a professor." "Well, shew me your exemption certificate." "It's in my other coat pocket." (Professors are by definition absent-minded). "A very fine story; you come along with me."

It must be an uncomfortable experience to be on the bench and to have to sentence innocent men to fine or imprisonment. Every now and then a Court, in a desperate effort to find an excuse for what it is doing, bursts into a sort of apologia for the pass laws. "Along the Reef," says one, "large bodies of Natives are congregated who might easily become a source of danger." "The object of the Legislature," says another, "is to prevent vagrancy or idleness," while yet another is of opinion that "the mischief which the pass laws were intended to remedy" was "the facility for stock theft and other offences which the moving about of location Natives, unidentified and uncontrolled, would create." We are probably more near the truth when we have grasped the significance of section 18 of Ordinance No. 150, of 1934, which directs any person employing a Native to "demand from him" his pass, "and retain (it) in his possession until the expiration of his period of service." This puts the servant properly in the power of the master.

The pass laws today are so complicated that even a Crown Prosecutor may get lost in the maze, as did the one who charged an African, a resident in a labour district, with being guilty of a contravention of section 6 of the "General Pass Regulations," only to be told by Court that the "General Pass Regulations, in so far as labour districts were concerned . . . . . had been repealed by Act No. 21 of 1923" and that "the type of pass to be carried and the person authorised to grant the same depend upon the movements or activities of the Native in question in relation to the areas or places he may be found or reside in." Which comes to much the same thing as the opinion of the well-known authority Mr. Bumble that "The law is a hass."

It is sincerely to be hoped that our absurd pass laws will have disappeared from our statute books before South Africa has to face the rest of the nations who "fight for freedom" at the conference which will meet to secure the liberties of the common man everywhere.

N.M.



## Some Recollections of Father Callaway

By Father F. J. Rumsey, S.S.J.E.

I FIRST met Father Callaway at the Mission House in Cape Town on my first arrival in the country early in 1920. I remember being told that he needed freedom from responsibility, and that the doctors had advised a period of nine months absence from St. Cuthbert's.

My next recollection is of his return to St. Cuthbert's later in the same year. In those days, before we travelled by cars, the welcome back to the Mission of a Father, after long absence, was a stirring event, more especially when the returning Father was one so universally loved and respected as Father Callaway. I shall never forget this occasion; even now, when I recall it, it brings tears to my eyes. Somebody of course was posted to watch for the appearance of the Cape cart on the road coming over the Bele ridge some one and a half miles from the Mission. As soon as the watcher gave the call, the whole Mission seemed to hear it, and everybody, men, women and children, started shouting for joy and hurrying down the road towards the drift. Then (as we stood under the trees which were in those days outside the Church, on a Mission which was momentarily quite deserted) there was a lull as the crowds, hidden from us by the Mission trees, waited down by the river for the cart to approach the drift. Very soon the sound of loud cheering reached us again, and this continued and increased as the crowd accompanied the cart slowly coming up the road. The fact that, so far, all was out of sight made it somehow all the more impressive. The cheering was repeated and continuous, growing louder as it came nearer, and it seemed as if the people *could not* cheer enough. When the cart at last arrived, near the big gate, it was evidently thought wise to stop and outspan the horses; and so, from the gate up to the Church, came the tall figure of Father Callaway, walking slowly, in white habit, bare-head, and leading by the hand a very little European child, his Godchild, Dorothy Scott. Behind him and around him, of course, the crowds were coming along still cheering, and (I can still see him clearly) a short, red faced, grey haired European figure (the Reverend Robert Scott) for many years priest-school-master singing most lustily in his vigorous and cheerful attempt to maintain a *song*, which his school children were endeavouring to sing in the midst of the tumultuous shouting and cheering, and which in consequence could hardly be distinguished. This wonderful welcome, an entirely spontaneous expression on the part of the people, was a very genuine tribute to the place Father Callaway had in their hearts; it meant more than a dozen speeches; and I first began to realize how much they loved him.

Father Callaway was at this time fifty-three years of age, and there followed several years of active parochial work always under the disadvantage of very feeble health. His heart was in the outstations, the Ncembu group, the Mbidlana group, and those in the Inxu and the Tsitsa valleys. (He and our good Magistrate of those days, Walter Carmichael, went in person together on horseback and selected the far-off site of the now flourishing station of Ngxoto). Round these stations he went month by month, sitting with perfect ease, on his faithful pony, Langa, and accompanied by that faithful priest Jemuel Pamla

(long since at rest). They were indeed a wonderful pair so very unlike in training and appearance and yet so very similar in purpose and intention. Jemuel did not always return with the Father, but either went back to his home at Ncembu, or went on to stations in the neighbourhood of Tsolo village which he visited alone. But he used to come to the Mission for a night about once a month and I well remember noticing his pastoral zeal, his faithful perseverance amidst the passions and waywardness of his flock, and his gift of fun as his heavy body shook with quiet laughter over something amusing which had happened. I recall the sight of Jemuel, straight from the outstations, sitting bare-foot in one of the cells of the Mission House, soaked to the skin, and quietly making entries (in his his beautiful handwriting) in the Baptismal Register.

He was a man after Father Callaway's heart, and a good deal of their doings together are recorded, I think, in "Father Callaway's Letters of a Diarist" in the *Cowley Evangelist* of the early nineteen-twenties.

Father Callaway's manner of return from a round stands out in my memory. There were always one or two waiting to scrutinize his features to ascertain whether he was returning "with a head." But, whether in this condition or not, his way was quick in unpacking his saddlebags, changing, bathing, putting straight the papers he had brought back with him, dealing at once with his post, answering at once all that he could, and tearing up all that he could, and doing everything that had to be done as quickly as he could! This was characteristic of him, for the sense of having anything still left undone was most trying to him. He always wanted to be forward with even the smallest affairs and to be on top of them lest they got on top of him. Often have I heard him speak of this as just one symptom of his impatience! There were indeed at times accumulations in his cupboards and drawers, but not for long. Every now and then a *batchful* would be sent over to the rubbish pit; often it seemed that something useful or interesting was being thrown away, but he was ruthless in this respect; he would only keep that which was of definite and indisputable value, and he strongly disliked having anything in his room which he could possibly get rid of; the result of this must have been that when the end came there could have been nothing superfluous amongst the few things he left behind. He was always ready for anything that was planned; and if it were a journey he would carefully go through all the details in advance, discuss the precautions that need be taken, and the possibilities and opportunities of the expedition, thereby elevating it, and enriching it, into something not only so well worth-while, but also quite romantic; and if an early start were required he (the weakest of the party) would be the first up, and completely ready well before the appointed time.

The word "elevating" which I have just used suggests the mention of one of Father Callaway's many wonderful gifts. He lifted up people and affairs in the most beautiful and helpful way. No one ever went to see him without coming away refreshed and encouraged. Whatever one was faced with, a problem, a sense of failure, a grievance,



or a journey on a round of outstations, one left him feeling cheered. There was something enchanting in his very presence; his manner, his look with its beautiful smile, his words, and the touch of his wonderful hands, had the power of transmitting new life and a joyous sense of upliftment. And this, not only to those in closest spiritual association with him; on the great day of the Jubilee of the Mission in 1932, Father Callaway was in the Mission Hospital. There were visitors in crowds and many wanted to see him. I took down a party of men from Umtata representing the General Council. One by one they went in while I waited with the rest outside. One of them came out looking so jubilant, and rubbing his hands, and exclaiming, "By gum; that's a man!" And there were times when Father Callaway would drop a cheering word of humour when least expected. I was once awaiting an interview; I entirely forgot the person and the subject, but I knew the person's temper and mood, and I anticipated trouble. As I left Father Callaway for the office, with a grave look on his face he said, "Well, go on; and I will come and stand outside the door with a sponge and a towel."

And the same power of upliftment embraced and enriched every affair which Father Callaway took up. One might take any very ordinary matter to him for his consideration, and go back to him later for his views. Reclining in his chair he would most likely discourse upon it (coughing long and violently at intervals) with the fervour and eloquence of a speaker in a public assembly, analysing it and drawing attention to its implications, and probable consequences, and concluding with his recommendations, in such a way as to convince one of the significance of the matter, and to make one wish that others had been present to hear his masterly style in treating an affair which one had regarded as of no great importance.

And so it happened that, more especially in the last years of confinement to his room, one great service he was able to render to the Mission was that of thinking out solutions to the problems and the difficulties of those actively occupied on the work. He had plenty of time for this and it goes without saying that he did it with all the wealth of his wisdom and helpfulness. If I may anticipate at this stage of my recollections, and jump for a moment to the end, I will here recall that in his last days, when the World War had been raging nearly three years, he would often put our Mission troubles into their right proportion by comparing them with the far worse things happening in the World. "Yes," he said one day, as I told him of some Mission worry, "it is bad, but it's not so bad as Singapore." And one of his last remarks to me was of the same kind. I was leaving for an operation in Natal (indeed, it was during my absence that he passed away); difficulties on the Mission, chiefly staffing difficulties, had long been acute and were still so; I said to Father Callaway, "I am sorry to be going away while so many Mission problems still remain unsolved." He looked up from his chair and said, "There are just a few World problems also that still remain unsolved."

During those last years of the Father's active work from 1920 to 1928, he was still doing much at the Mission when not away at the outstations. It was his custom, more often than not, to take a horse each morning for an hour or so and do a little visiting in the immediate neighbourhood of the Mission. He took a large share in keeping the

Mission books, and I still recall the methodical way with which, assisted by our faithful friend, Frank Corner, he drew up the statements, and apportioned out the money required, for the Quarterly Meeting of Parochial Workers. His method was his own, and he once spoke of it as such to me, adding, "Anyhow it worked." At this time too, he preached occasionally at the Sung Mass at 9.0. and at English Evensong on Sundays. When he preached at the Sung Mass on Saints' Days, attended by the Schools, he did so in the vernacular.

In the Synod of 1923 Father Callaway was active in the revision of the Act on Discipline, and also in the launching of the Diocesan Fund for the training and increase of Native Clergy, which has come to be known as the "Bishop's Bag" and is maintained by most of the parishes of the diocese with Lent Savings for which special envelopes are distributed. The revision of Act viii (on Discipline) was continued in the Synod of 1926 which was the last attended by Father Callaway. His presence in Synod was very influential. Every speech he made commanded the careful attention of everyone present; and, though some men differed from him, all felt the force of the dignity and wisdom, and courtesy with which he always spoke. And many will recall his way of dealing with an opponent, first giving a most courteous and generous welcome to all that he had said, and then tactfully proceeding to recommend an altogether different way and proving with the most weighty arguments that it was also better.

In 1928 Father Ley, who had then long been Superior, was recalled to England for a while. He left the Mission just after Easter, and Father Callaway was once more made Superior, and I was made Assistant Superior. The arrangement lasted less than a year and this short period was one of extreme happiness mingled with much anxiety and even tragedy.

Father Callaway occupied the little old office, originally used (I am told) as a saddle room, but long since assigned to the use of the Father Superior. I was given the "middle office" next to it, the room which we are told was occupied by Father Fuller, and which still bears on its walls the marks of the table at which he sat. I was allowed to erect a partition in this office, which formed a passage enabling people to pass straight through to the inner office, when they were coming to see the Father Superior. It was a very happy arrangement for me. I had to deal with ordinary routine matters, and other affairs went through to the Superior in the inner office, whence I always felt a sense of strong support and encouragement. And there was also always fun at the slightest pretext. In that partition I had a window fixed, by opening which I could knock on the door of the inner office and also open it and so communicate with the Superior without leaving my place. This window somehow tickled Father Callaway's sense of humour. He said it reminded him of a bar in a pub. and he would sometimes come to it, and, looking quite serious, would ask for a pint of bitters.

But these happy days in that short period were interrupted more than once. The Father's health was very frail and twice (if not thrice) he had to pay visits to the sea at Port St. John's. Also there were calamities; the tragic death of Thomas Gardner, the destruction by fire at night of St. Augustine's Coloured School, (which mercifully the Father slept through), and the defection, a little later, of the Coloured Boarding Master (concerning which the



Father remarked, "This will do us more harm than the fire.") I well remember the calm decision and steadiness of nerve with which Father Callaway dealt with all these distressing events.

But the visits to Port St. John's were not enough. At the close of that year (1928) the Father was compelled to go to consult doctors in Cape Town. He was only to be away for a month, but all affairs were as usual well in hand. He had written the report for the year; it only had to be sent off with a few additional notes. The School appointments for the coming year were all arranged; they only

had to be forwarded to the Education Department at the proper time. And so with everything else. But the one month became fifteen. From Cape Town the Father was sent to the Transvaal, and thence back to Cape Town, and then to England; in England, in the hands of Doctor Waggett, he underwent that serious and painful operation which yet did so much to prolong his life. During his absence he ceased to be Superior and returned to the Mission early in 1930 retaining only the office of Provincial.

(To be continued).

## The All-Pervading Ill-Effects of Poverty

### REPORT OF THE COMMITTEE ON THE ECONOMIC CONDITION OF URBAN NATIVES

*The Committee has been impressed above all by the poverty of the Native community and by the all-pervading ill-effects of poverty throughout their social life.*

THE gravity and the urgency of the situation upon which this Committee was instructed to report were found to be such that the Committee sent in an Interim Report, of which the following were the introductory paragraphs.

"1. The Committee was instructed—

"To explore possible ways, other than merely increasing wages, of improving the economic, social and health conditions of Natives in urban areas, to collate facts, and to make suggestions to the Government as to what is practicable in the above direction.

"2. The first conclusion of the Committee is that within these terms of reference it has not discovered any remedies which are both practicable and at the same time immediately sufficient.

"3. The Committee has been impressed above all by the poverty of the Native community and by the all-pervading ill-effects of poverty throughout their social life.

"4. In Johannesburg a man earns on an average of £4 2s. 6d. per month and his family barely subsists on a joint income of £5 6s. 8d. to which his wife, children and a lodger have contributed; in order to house, clothe and feed them decently under existing conditions, not less than £7 10s. is needed. The steps which we are able to recommend should be of great value over a term of years; but, for the needs of the moment, they are wholly inadequate."

The Final Report is dated 8th July, 1942, and has just been published. It is a public document of first-class importance. Under the Chairmanship of Mr. Douglas L. Smit, Secretary for Native Affairs, the Committee consisted of two representatives each of the Native Affairs, Public Health and Social Welfare Departments, the Chairman of the Wage Board and a professional economist representing the National Marketing Council. These experienced men, officials though they are, have not allowed red-tape to hamper their proceedings. They have bluntly told the Government that their terms of reference were not sufficient: wages must be increased.

The Committee's findings in a variety of directions have significance not merely for today, but for the future of this country. For example—

#### BROKEN FAMILY LIFE.

"8. Another factor to which the Committee wishes to draw attention is the maladjustment arising from broken

family ties, particularly in respect of Natives in compounds, municipal hostels and lodgers in private families and domestic servants in urban centres. In both European and non-European society, the family is the fundamental unit upon which the community is built. A system which runs contrary to the maintenance of this unit of social life is in essence unsound and it is therefore not surprising that the Committee has received extensive evidence of the detrimental results of broken family life.

"9. There is, however, a growing tendency for Natives to bring their families to town with them. Here, however, the poverty of the Native worker is such that it is economically necessary for the wife as well as the husband to work and the children thus suffer from lack of family discipline."

#### FINANCIAL POLICY OF CERTAIN MUNICIPALITIES STRONGLY CONDEMNED.

"11. . . . . Since the Native by his presence in the urban areas, contributes toward the welfare of the local community at large, contributions from the General Revenue Account into the Native Revenue Account are fully justified. Indeed many municipalities are rightly adopting this principle. At those centres, however, where Native Revenue Accounts are expected to be self-balancing the essential public services required by the Native community must fall below an adequate standard. That such deficiencies should exist in any centre where the General Revenue Account is well able to contribute toward the essential needs of the Native community cannot too strongly be condemned."

#### GROWING UNDERSTANDING AMONG EUROPEANS.

"12. The Committee was favourably impressed by the growing understanding of many sections of the European community with regard to the needs of the urban Native. This tendency was not only discernible amongst representatives of organisations specialising in Native problems, but amongst other groups as well. Sympathetic awareness of the problems was strikingly evident amongst witnesses representing the Dutch Reformed Church in the Free State, the Labour Party on the Rand, many Industrialists and members of the medical and other professions.

"15. While a growing body of public opinion regards the Natives' social needs with understanding and sympathy, the Committee considers that it is still not sufficiently recognised that Natives possess a dignity and



self-respect which is necessary to the proper adjustment of the racial relationships between them and the European community. Any policy which tends to undermine this fundamental characteristic, will eventually react detrimentally upon the whole economic and social structure of the community. A progressive policy at this stage is not only justified from the point of view of the actual needs of the urban Native, but will unquestionably ease the problems of racial adjustment which the Union will have to face to an increasing degree in the future.

"28. Witnesses who represented Industry before the Committee almost unanimously supported the Natives' claim for increased wages, from which we assume that captains of industry, with the knowledge at their disposal, are prepared to face a new situation. Another most hopeful feature is a stirring of the public conscience manifested by the example of such municipalities as Port Elizabeth, Durban and Queenstown, which of their own motion, and without previous difficulty in obtaining labour, have embarked upon a considered policy of improving wages."

#### "A FRANKLY UNTENABLE POSITION."

##### "47. *Labour from the Country* :

"In its discussions the Committee has regarded as a 'Town-dwelling Native,' any Native who supports his family in a town, whether permanently or not. This raises the vexed question whether the wage based upon the needs of the town-dwelling Native is appropriate in the case of the worker from the country, who is employed in a town and supports a family in a rural area, perhaps under less expensive conditions. Apart altogether from the question whether the expenses of the country dweller are less than those of the town dweller, and many authori-

ties question the assertion, the claim that the remuneration of the country dweller should be lower can only be sustained if it is considered equitable that industry should accept what would amount to a subsidy from the employee fortunate enough to possess private resources, a frankly untenable position. There is the further difficulty that were differential wages fixed for townsmen and countrymen, married and single, employers would very naturally favour the "unspoiled" newcomer from the country.

"48. The belief that the situation can be met by developing the Native Reserves is illusory. . . The policy of developing the Reserves is certainly correct, for the sake of a more contented and better nourished population, but it does not solve the difficulties of the town."

The Committee here goes to the root of the small wage question in towns. Africans coming from the country have been, and in many cases are still, being paid less than a living wage, on the ground that they have other resources at their homes. Employers seem not to have noticed that this is an immoral proceeding on their part. What would a European workman say if an employer explained that he was giving him less than a wage he and his family could live upon, because "I happen to know that you have a little house property the proceeds of which will bring the amount up."

"49 to 53. *Family Allowances*. . . . The Committee has not been able to formulate a fully worked-out scheme, but commends the proposal to the attention of the Departments concerned (Native Affairs, Labour, Social Welfare), University groups, Joint Councils, and the body to be set up to consider a Social Security Code."

We hope in later issues to be able to quote further from this very valuable report. N.M.

## What Were Your Grandparents?

FROM the very start of our present system of public education the policy of colour segregation in the schools was taken for granted. It is true that during the first thirty years mission schools in the Cape Colony were attended by White as well as Coloured children, and European pupils were to be found in a few exceptional Aborigines' schools. But in the public undenominational schools of the Cape it was the intention—an intention supported by a finding of the Supreme Court in the nineties—that admission was limited to pupils of European extraction. The same Court laid down a definition of a child of European extraction as one all of whose grandparents were European. The other Colonies followed suit when they later organised their system of Government education.

Until recently, the onus of proving that the grandparents of a pupil not European rested with the local education body,—the school committee or the school board—and in most cases this was not only a difficult but a dangerous proceeding, opening up possibilities of libel actions and so where children were not too obviously Coloured or where the parents were accepted socially as Europeans no steps were taken to exclude the pupils on the ground of race.

In 1940, however, and, later, in other Provinces, the procedure was reversed. Now, if a child's claim to be "White" is challenged the onus to prove that its grand-

parents were European (in Natal, Ordinance of July 1942, the expression is "European descent for three generations") is placed upon the parents themselves.

Whatever views one may have on the general question of segregating the races in school—Afrikaans-speaking, English-speaking, Coloured, Indian, African—each section having its own school and being educated in its own "reserved" compartment,—and one recognises that this, as far as Colour is concerned, is what seems to be the wish of the majority in each section—this new plan of making the parents of doubtful children prove their status as European may create difficulties and inflict injustices of a nature to be deplored even if it does not raise problems greater than those the policy of school segregation is thought to solve.

In the first place, are there not many South Africans—and not only those of the bywoner class—who would find it extremely difficult to prove in a court of law that they are of pure European strain for three generations? Just as many Europeans living in countries under the New Order are finding it difficult to prove their non-Jewish ancestry so there are many South Africans, not only those who believe their grandparents were (biologically) pure Europeans (though others know to the contrary,) but those also, with grandparents above suspicion, who would find it extremely difficult and perhaps, expensive, to bring conclusive evidence of this.



In many European schools today are to be found children who have coloured blood. This is not only obvious from their appearance but is known as a fact among their friends. (We should also bear in mind what one of the most eminent biologists of today says (Prof. J. B. S. Haldane) in *Heredity and Politics*, p. 161) "Marriage between European and half-castes of the first generation often give children with white skins, blue eyes and straight yellow hair.") But their parents have lived long in the district, are members of the same church as Europeans, and enjoy the social life of the dorp. They have been for years accepted socially and it is only when a quarrel arises that the ugly words "bastard" and "tottie" are heard whispered or hurled at them in anger. Under the new Ordinances a complaint may be made to the school committee or board and these unfortunate parents suffer the cruel humiliation of seeing their children turned out of the school they may have been attending for years. And what of the psychological effect upon the children themselves? This has happened in the past: it is likely to happen far more frequently in the future.

Here, by way of illustration, is a case that occurred recently in the Cape Province, the details of which were published in the local press. A certain family, living on the outskirts of a dorp had three clean, respectable, blue-eyed children. Their parents' friends were Europeans—a relative was a local football hero—and in order to make up the minimum enrolment in a country school the mother was asked to send her children to a nearby *European* primary school. This was more than three miles distant from their home but the School Board obtained for them transport allowances (payable only to European pupils) from the Education Department. The suspicion that they were not of pure European descent was never heard, no objection was made by anyone concerned—teacher or other parents, or members of the School Board—to their attending this school. In the course of time the farm on which this school stood was sold, the school was closed, and the children in question were sent to the nearest town school. In a very short time, owing to protests from certain persons, their parents were requested by the local school authority to withdraw their children on the grounds of their being Coloured. They refused, denying the charge of being non-European, and the right of their children to remain in school was upheld by the Department. Many parents, as a protest, kept their children from school on a certain day.

The Department insisted that the pupils in question had every right to remain in the school unless the Board brought evidence that they were not of pure European extraction. And there they would be today if this new regulation had not been introduced by which the parents had to produce evidence of their pure European ancestry. It was an interesting case of herd instinct, the psychology of the crowd, for among the protestors were individuals who had previously testified to the cleanliness and good behaviour of these unfortunate pupils, and had allowed their own children to play with them.

Where will this nosing out of all but the lily-white children—this hunting for family skeletons—this unpardonable form of snobbishness stop? A character in a recent book\* is shrewdly described as "a hater of Natives as only those could be who had to forget the black in themselves." There is a small percentage of pupils in many European schools who, in this matter of colour, are not above suspicion. Their parents may be the very foremost to join in a local persecution.

The benefit to the country at large of this policy of exclusion is very doubtful. South Africa in the past has been well served by many distinguished statesmen, doctors, lawyers, magistrates, ministers who would not have enjoyed the privilege of a public school education and the advantages of European status had this rule in its present form been enforced. Are we not in danger of putting the brand of Cain on some who might otherwise rise to positions of influence and authority in the interests of their country but may now—as God's step-children—become embittered and a menace to Society on its present basis?

We have as rigid a "caste" system in South Africa as is to be found anywhere else in the world. In other countries where it exists, e.g. India, men of liberal thought are working for its overthrow. Here it would seem we aim at tightening its cruel bonds and making it more and more difficult for those on the border line to "pass over." Does it not bear a striking resemblance to the doctrine of the *Herrenvolk* which we are all supposed to abhor?

It certainly does not seem consistent with our claim to be a Christian country. What should the attitude be of those individuals who would like to carry out in their own contacts the teaching of Jesus Christ?

X.

\**The Herr Witchdoctor.*

## Mr. Sullivan's Social Security Scheme

### AN APPRECIATION AND A CRITICISM

MR. J. R. Sullivan, M.Econ., has put forward a comprehensive scheme to provide social security for the people of this country. He has been inspired by the example of New Zealand and the similar scheme now taking shape in Great Britain in the form of the Beveridge report.

It is indeed an inspiring idea, and Mr. Sullivan has achieved something approaching to a miracle in "putting it over" to the people of this slow-moving and conservative country. A private citizen, with no axe to grind and no political or sectional backing, he has roused South

Africa on what is really a moral issue, the succour and protection of the poor. Mr. Sullivan's disinterested effort is almost unique in this country. It has involved an immense amount of work. His brochure outlining the scheme is a striking production, the effectiveness of which is notably enhanced by the work of the artist Patricia Shepherd. The great conference at Durban, attended by a thousand persons, including Members of Parliament, Provincial Councillors, mayors, and councillors of cities and towns, social workers and others and presided over by the Speaker of the House of Assembly was followed by a



large meeting in Johannesburg City Hall and by similar efforts in other centres. Throughout the country action committees have been formed to keep up the drive. Representatives of the Dutch Reformed Church are interesting themselves in the movement: we hope the promoters will avail themselves of the great experience of that Church when the time comes for the scheme to take practical shape. The expectation is that Parliament will deal with the matter shortly.

The scheme has been put forward in considerable detail and Mr. Sullivan is an expert in economics. His plans, however, have not escaped criticism. This is not to be wondered at. A one-man effort, so comprehensive and far-reaching in its scope, designed to cover all the social security requirements of a widely-scattered population, living at a great variety of social and economic levels, would be a real miracle, if it were without flaw. Unfortunately some of the flaws that have been pointed out are of a serious character, and, unless they are recognized in time and rectified, they may have unfortunate, if not disastrous results.

The chief criticisms are these:—

1. The 5 per cent security tax, 1/- in the £ of income, (6d. in the £ for Coloureds, 4d. for Asiatics) is unfair because it throws the burden upon the people least able to bear it. A tax of £5 to a man earning £100 a year is a far more serious matter than a tax of £50 to a man with £1000 a year. And the rich ought not in so great a measure to be relieved of the responsibility of maintaining essential services such as hospitals.

The idea is attractive at first sight that a scheme involving substantial contributions from those who are subsequently to benefit is one which has the great merit that it consults the men's self-respect. This consideration, however, requires rethinking. We have to get away from the conception of money as the vital thing. It is work, productive work, that matters; and if a man, during a substantial part of his life, contributes to the general wealth by his labour, he has thereby conserved his self-respect and is entitled to social security in the fullest sense. Conversely, the rule already in the scheme, must be enforced at all levels: no unemployment benefits to the fit man who will not work.

2. The scheme proposes "to ensure the people adequately against poverty, old age, widowhood, orphanhood, unemployment and invalidity and to provide national medical and hospital services." It is pointed out that to meet these large orders, the total income of the country per head of the population is only £40 a year, a very small figure compared with other countries, and that it is much more important to give attention to increased production and so to get more to go round. With an immense poverty-stricken, illiterate and unskilled population, a privileged few can get rich, but the total wealth of the country cannot be greatly increased. Among these depressed peoples, of all races, there is undoubtedly a supply of latent talent of which the country would be well advised to avail itself. Give the poor of all races education and the opportunity of technical training, and they will both make more and buy more.

3. The scheme's grading of the population according to race into four sections, Europeans, Coloureds, Asiatics, Natives is artificial and harmful. Make a vertical section through these grades. A White man earning £120 a year

pays £6 a year security tax. If sick (for self, wife and three children) he gets £3 a week. In old age he and his wife together get £192 a year as long as they live. A Coloured man earning £120 a year pays £3 security tax. If sick (with wife and three children) he gets 30/- a week. In old age he and his wife get £96 a year. An Indian, with the same income and family, pays £2 security tax. If sick he gets only 12/6 a week, and in old age he and his wife between them get only £36 a year. An African in exactly the same position will probably have to pay some security tax (Parliament is asked to consider this). When sick he has nothing guaranteed, nor yet in old age. An army of Social Welfare Officers is to be created. Sickness benefit *may* be given to the African, "as and when the Social Welfare Officers recommend," but only "when it is evident that hardship and malnutrition would result from prolonged sickness." As for age benefit, the amount is to depend upon "the degree of hardship involved by age, handicap or incapacity."

The three other men might offer to pay the same security tax as the White man so as to get the same benefits. As the scheme stands, they would not be allowed. They must stay in their respective racial compartments.

It is not difficult to see that if the present scheme gets going, in a very few years it will produce indignation and resentment among the non-European classes. They will say: "When a White man is sick or old he is given far more than he was able to earn before. When *we* get sick or old, after years of hard work, we find ourselves thrust back into poverty and the slums." It will not help matters then to denounce or arrest "agitators." If we leave all that amount of powder lying about, a spark from any quarter will cause an explosion.

4. The composition of the population of South Africa makes it obvious that there must be gradations in any social security scheme. The point is that these gradations should be based upon social and economic, not racial, considerations. What a man wants of social security is the standard of living to which he is accustomed. Below the comparatively high European standard (which itself should be open to qualifying members of the other racial groups) there might well be a second or even a third grade. But this brings us to rock bottom. What are the bare necessities of healthy, physical life? All authorities agree to put food first, in quantity sufficient, in quality adequate for growth, intelligence and muscular effort. Housing and clothing follow.

As we search downwards for our basic standard, we discover that there is now, today, in this country, a mass of humanity, a large proportion of whom are living upon food which, though it may be adequate in quantity, is so deficient in certain constituents as to constitute a continual down-drag upon bodily health and working capacity, while an unknown and no doubt varying, but certainly considerable, proportion are at a still lower level, of not having enough food of any sort to satisfy hunger. An essential part of any scheme which is, in the words of General Smuts, "to ensure at least a minimum of social security for all races and colours" is first to establish what is the minimum or basic standard of living and then to do everything possible to provide for this depressed multitude social security at that level, that is for all who work.

The scheme before us does not seriously attempt to do this. Nothing is fixed or secure. A Native Medical



School, regional State Hospitals, Social Welfare Officers in every one of the several hundred Divisions in the Union, all medical and hospital services free : these are admirable, but they do not in themselves constitute social security. The Social Welfare Officers are to "deal with all cases of economic hardship, poverty or other factors militating against the health of the population," and to make individual recommendations when signs of "hardship and malnutrition" become evident. This is playing with a vast problem. What are the causes of all this poverty and malnutrition? The causes are various, but one stands out above the others. A large proportion of both farm workers and town workers are not being given a subsistence wage. A universal minimum wage is the first prerequisite of social security for these people. (On farms payment in kind would of course be reckoned along with cash payments. On the "best" farms, farm labourers and their children are often better fed than the majority of those who go to cities, better also, these days, than very many of the people living in the reserves. If a minimum wage was applied to farm labour, farms where such favourable conditions do not prevail would have to be pulled up to the proper standard.)

The Durban book contains the statement that "the majority of Natives in the Union are not wage earners" and that "only 15 per cent of the Native population of over seven millions are wage-earning in a European sense." The last four words obscure the meaning, but the broad statement is entirely at variance with the figures given in

the Occupational Statistics columns of the 1936 Census and in the Third Interim Report of the Industrial and Agricultural Requirements Commission.

This scheme, or any comprehensive scheme of social security, will demand from each one of us something of the nature of a moral revolution in our personal attitude and conduct. Great ends cannot be attained without great sacrifices. We may in other ways have secured our own future and that of our families ; but this is a community effort in aid of the many who have not had the means to do this. In so far therefore as we are taxpayers, we must be willing to accept cheerfully a substantial increase in our taxes. In so far as we are employers, once a minimum wage is established, we must be ready to toe the line with a good grace.

If the gradation is put on to an economic, instead of a racial, basis, the whole scheme could be simplified. There would be one fund and one administration instead of four.

It may, we believe, be taken as certain that, if real social security can be given to all, even to the lowest of African and Indian labourers, the working capacity of the whole population, now mostly at a very low level, will, through increased purchasing power and better feeding, be raised far above what we at present think possible. Men will become more able and more willing to work. At the same time the increase in goodwill between the races that will follow an honest effort to give workers at all levels and of all races a square deal will be a hundred times worth all the sacrifices.

## The late J. P. Hermanus

By B. B. Mdledle, B.A.

THE news of the passing away of Jonathan Hermanus came as a great shock to many people who knew him. The deceased was born and bred in the Transkei and he ended his life there. His family is one of those few of our Native families which have assumed European surnames, and whose contributions therefore to the common weal are often attributed to people other than their own. Jonathan belonged to the Mokuena clan, and was the eldest child in his family. He was tall and of a slender build. His face was beaming with intelligence, and his tone was melodious, but he was modest in the extreme.

He came to Lovedale in 1900 where he undertook his training as a teacher. Later he joined the High School Department, and distinguished himself as a refined scholar. He pursued his studies right up to the matriculation stage. He left Lovedale at the end of 1906. The Kwezana School in the Tyumie valley was drawing children then for Standard VI not only locally but from places like Sheshegu, Ely, Auckland, Middledrift, Wolf River, etc. The manager of the school was the late Rev. Elijah Makiwane, the sage of Macfarlan, and nothing less than the best satisfied him, and with the full support of the then Circuit Inspector, Dr. T. W. Rein, they persuaded Hermanus to accept the principalship of this school. The harmony that prevailed among these three was worthy of emulation. It was the sort of atmosphere we look for but which is not often enough met in these days among the circuit inspectors, the managers and the teachers. It was a wonderful trio. Yes there were giants in those

days. Jonathan stayed at a home three miles away from the school building, but never was he late for school. It was a real joy to watch his long strides as he wended his way to and from school. He kept the tone of his school at a very high pitch. He captivated the hearts not only of his host and hostess but of the whole community in the Tyumie valley, for no type of work was below his dignity. A dark cloud was cast on this community when in 1913 he decided to accept a teaching post nearer his home. Since then he has taught at places like Qokolweni, Emgcwe and Tyinira.

By many Jonathan Hermanus will be known as the mainstay of the Transkeian Teachers' Association. For twenty years he served as the General Secretary of this organisation. He was more at home with his pen than with his tongue. The writer who was holding a similar position for the Cape African Teachers exchanged much correspondence with him on the question of establishing a union between the two organisations, and was struck by the deceased's command of English, and sincerity of purpose. Very strong forces however worked against this union, and Hermanus must have died happy to know that his dream which at one time seemed forlorn would be realised this month. The Cape Teachers struggled hard to get representation on the Cape Advisory Board on Native Education, and the opposition came not so much from the Department as from some managers, who could not stomach the idea of sitting at a round-table with their subordinates. The master and servant attitude was



predominant. When this concession was granted the Native teachers, Hermanus had the honour of being our first representative, and he held that position with dignity. When the Inter-Departmental Committee on Native Education toured the country in 1935 taking evidence, Hermanus had the signal honour of being the only representative for the Transkeian teachers to give evidence.

When the former students of Lovedale organised themselves into an Association they elected him as one of their first Presidents and as was typical of the man he spared neither pains nor money to be present at its conferences. So great was his love for his Alma Mater that when an Appeal was made for her development not only did he give liberally, but he strained every nerve to augment this fund. At the end of last year he was pensioned by the Department, and the Nqamakwe community, so keen to reap the benefits of his ripe experience, elected him as a

member of its Local Council. Many looked forward to this educationist taking his place in the counsels of the State, but all these hopes were shattered when death intervened.

To leave Jonathan at this stage would amount to a distortion of values. Hermanus was first and foremost a family man. He leaves a widow with five children, four sons two of whom are graduates of the University of South Africa. One of them is now a third year medical student at the Witwatersrand University. Two others are in the High School at Lovedale, and the daughter, who has taught both at the Emgwali Practising and Training Schools, is now at the Higher Mission at King William's Town. Jonathan was also a high churchman, and now that he is gone not a few will say of him,

"He was a man, take him for all in all,  
I shall not look upon his like again."

## Gifts for Prisoners of War

Many Africans have been taken prisoners in North Africa, particularly through the fall of Tobruk. Relatives who wish to communicate with them or to send them gifts are advised to make themselves acquainted with the regulations governing procedure. The South African Red Cross Society informs us that the procedure for Africans is exactly the same as for Europeans. Last month we gave the main rules connected with letters. This month we give publicity to those dealing with parcels.

### THE SOUTH AFRICAN RED CROSS SOCIETY P.O. BOX 8726, JOHANNESBURG.

#### INSTRUCTIONS FOR NEXT-OF-KIN.

#### Personal Clothing Parcels only for Prisoners-of-War.

##### General :

Each Prisoner-of-War may receive only *one* personal clothing parcel *every three months*. We therefore suggest that each next-of-kin makes a point of sending in their parcels *only at three monthly intervals*. If parcels are sent more often, the Red Cross Society will be compelled to return them as we have no place in which to store them.

*Note : Unless the sender has the Camp Address of the Prisoner, we cannot accept any parcel.* However, as soon as this camp address is known, the parcel may be brought or sent to any of the Society's offices.

**Contents of the parcel :** No parcel may weigh more than 10 lbs.

*Please note that :—*

1. **No food** of any description may be sent.
2. **No sweets**, no toffees, no fruit drops, no loose chocolates may be sent.
3. **No medical articles** may be sent, i.e., no pills no ointments, no camphor-ice, no white lypsyl, no creams, no aspirins, no elastoplast, etc., etc.
4. **No printed matter** or written messages, not even "With love from . . . ." may be included in any parcel.
5. **No cigarettes, no tobacco** may be sent.  
(There are other channels through which cigarettes and tobacco can be sent. We will be pleased to let you have instructions on application).
6. **No playing cards** may be sent.

7. **No games** may be sent.

8. **No books**—not even Bibles, may be sent.

#### 1 A. Clothing :

##### (a) For all South African Forces :

Shirts and trousers *only in khaki*.

Pullovers, scarves and balaclavas in *khaki, beige, brown or plain grey*.

##### (b) For R.A.F. :

Shirts and trousers in regulation *airforce blue* or *khaki*.

Pullovers, scarves and balaclavas in *airforce blue, khaki, beige brown or plain grey*.

##### (c) For Naval Men :

##### 1. Navy Proper :

Shirts in *white*, trousers in *navy blue* or *khaki*.

Pullovers, scarves and balaclavas in *navy blue, khaki, beige, brown or plain grey*.

##### 2. Merchant Navy :

Shirts and trousers in *khaki only*.

Pullovers, scarves and balaclavas in *khaki, beige, brown or plain grey*.

*Socks and gloves* for all branches of the Forces may be in *any colour*. *Shoes and Slippers (not boots)* may be included.

Leather *lumber-jackets, windcheaters and mackintoshes* are **not allowed**.

#### 1 B. Underwear :

Any type of underwear may be included, but *pyjamas* must be *striped*.

*Please Note :—*If the clothing is marked with the prisoner's name, *name-tapes* must be used. They must be sewn on strongly at both ends, with the *centre-left unsewn*.

#### Toilet Articles :

*Please note that :* Toothpaste, *bottles* of brilliantine, *tubes* of shaving cream may *not* be enclosed. All those articles must be *solid*.

#### Toilet Articles which are allowed :

Towels, soap, solid brilliantine in tins, shaving-sticks, dentifrice or tooth *powder*, tooth brushes, hair-brushes and combs, nail-brushes, boot-brushes, nail-files, razors and razor-blades, small pairs of scissors, face-cloths and sponges, steel mirrors.



**Extra Comforts :**

*Plain slab* chocolate, chewing-gum, pipes, small musical instruments, hussifs, boot-polishes in tins, tapestry or embroidery work on *unprinted* material or canvas, knitting wools and tin-openers.

**We suggest the following as the most suitable parcel :**

Khaki trousers (short or long), khaki shirts, khaki pull-over (or brown, beige and grey) (a hand-knitted garment will, of course, be greatly valued by the prisoner).

Two pairs of socks, gloves, underpants and vests, handkerchiefs, pyjamas, shoes, sandals or slippers, hussif, towels, razor and blades, chocolate (at least two half-pound slabs), chewing-gum.

If the weight permits, a blanket or light rug would be a great comfort, and should, if possible, be included in one of the four parcels.

**Chocolate :** When there are more than three slabs of chocolate in the parcel, they should be packed in a *plain unprinted* cardboard box, or between pieces of *plain* cardboard. This will save the chocolate from arriving in our office broken, as is often the case.

**Packing and addressing of parcels :** We send four labels, one for each of your quarterly parcels. The use of these labels enables you to send your parcel to the S.A. Red Cross Society **Postage Free** : Please take care of these labels, as, owing to the paper shortage, we cannot let you have more than four each year.

As a result of the experience gained during the last despatch of parcels, it has been decided that all addressing on the cloth wrapping of the parcels will be done in the offices of the Red Cross Society.

*We therefore ask that :—*

1. The parcels should **not be sewn up at all**, but only *wrapped in unmarked* white cloth or hessian (if hessian is used, a white patch should be sewn on, to allow for the address).
2. The parcel should then be wrapped *again* in paper, on which one of the labels, duly filled in, should be attached. Please write the same information on the paper-wrapper, as well as on the label.

**List of Contents ?** Each parcel must contain a list of the articles included. *Here again* please state the *Names, Regimental Number, Rank and Camp Address* of the *Prisoner*, and the *name and address* of the *sender*, stating whether the sender is the next-of-kin, or appointed to act on behalf of the next-of-kin.

If a stamped addressed envelope is included, we shall be happy to inform you of the receipt of your parcel at our Head Office.

The South African Red Cross Society wishes to inform the public that, in order to avoid all possible delay, the London Committee of the Society is willing to send the **first** quarterly personal parcel to South African prisoners taken at Tobruk or Gazala.

The cost to the Society is £3 per parcel. Those next-of-kin of prisoners who wish to avail themselves of this service are asked to contact the South African Red Cross Society, His Majesty's Buildings, Johannesburg, in order to remit this amount. *The attention of the public is drawn to the fact that these parcels cannot be sent from London, nor can the £3 be accepted until the full Camp Address is known.*

The parcel will contain the following items:—

1 Pullover	1 Toothbrush
1 Vest	1 Toothpowder
1 Pants	1 Soap
1 Shirt	1 Shaving Soap
1 Balaclava	1 Towel
1 Gloves	1 Face Cloth
1 Scarf	1 Pencil
1 Pyjamas	1 Pair Bootlaces
2 Pairs Socks	1 Packet Blades
3 Handkerchiefs	1 Comb

In order that garments of the correct size may be sent, it is essential that the height and chest measurements of the prisoner concerned be given to the Red Cross, or if this information is not known, then the trouser length and size of collar and shirt must be supplied.

As is already known, the Next-of-Kin Personal Clothing parcels may be sent at three-monthly intervals, and even if the first parcel is sent from London, the next-of-kin should still send their own parcel as soon as the camp address is known, as parcels from here will probably take three months longer in transit.

In connection with the Quarterly Clothing parcels sent from South Africa, the public is advised that there is no closing date for receipt of these in our offices. Next-of-kin are asked to note the three-monthly intervals themselves, and to send their parcels only at the correct times ; they may send their first parcel as soon as the camp address is known and the next parcel three months later. Should parcels be sent in before they are due, the Society regrets that it will be obliged to return them to the sender, as there is no storage space in its offices.

All next-of-kin of prisoners-of-war will doubtless be relieved to learn that owing to the shortage of khaki wool, permission has been received for knitted garments which are included in the quarterly clothing parcels to be made in the following colours—Biege and Brown (that is, the near-khaki shades) and plain grey.

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### AFRICAN NURSES

The South African Trained Nurses Association insists upon fair treatment for trained African nurses. In a Memorandum submitted to the National Health Services Commission the South African Trained Nurses Association says : The salaries paid African nurses should recognise their full professional status and enhance their dignity in their own community. Unless this is the case their teaching cannot carry the weight it should, nor can their standard of living set an example to their community. There is no justification for example for the payment of half the European uniform allowance to a Native nurse. She needs as many overalls, to be changed as often as her European colleague and they wear out as quickly. Further we contend that the conditions applying to Pensions, Salaries, Emoluments including Vacation, Sick Leave, Workman's Compensation Act, etc., should be as inclusive as for European Nurses. Such protection and support would free the minds of these nurses from anxiety and fear for the future and imbue them with a deeper sense of self-respect and pride in the practice of their profession which they sorely need in dealing with the difficulties of inculcating hygienic and healthful living in place of tribal traditions, witchcraft and the like.



## New Books.

**And Having Writ . . . Memories and Impressions,**  
by Charles Davidson Don. (Central News Agency Ltd.,  
Johannesburg: 12s. 6d.).

To have had journalistic experience for almost fifty years, covering the five decades from 1890 onwards, and to have edited leading newspapers in Natal, Rhodesia and the Transvaal, including twenty-four years as editor of the *Johannesburg Star*, is a rich lifetime that promises much when the editor takes to autobiography. Nor will any reader, anticipating a feast of good things because of Mr. Don's record, lay down the book unsatisfied. We venture to think that if this volume falls into the hands of many youths now "Up North," journalism in South Africa will not lack devotees when the days of war are over.

Mr. Don is nothing if not a great human. It is largely the human quality that makes the book the attractive thing it is. Life in all its phases comes under the eye of this journalist, and he records his impressions in language that is always lucid and that on occasion rises to the heights. Men of all ranks pass before us, though statesmen and politicians, with whom Mr. Don seems often to have been on intimate terms, naturally have pride of place. His unstudied pen-portraits of leading South African figures—Rhodes, Jameson, Merriman, Milner, Rose-Innes, Smuts, Hertzog—bring back scenes in which they played their part, and give us vignettes of South African history over more than half a century. One feels that the author himself, much sought after as he often was, not only witnessed much that was noteworthy in the public life of the country, but himself played no small part behind the scenes. A by-product is that the book contains scores of good stories.

In early life Charles Don was told that his chief editorial asset was an uncommon gift of invective. His autobiography is singularly free of such a trait, though few statements are more devastating than his description of a minority in South Africa to whom "to sow seeds of inter-racial hatred is a labour of love." Almost invariably his narrative and his opinions are engagingly gentle and charitable. The heart warms to a man who can write a passage like this: "When I was a small boy I determined that if ever I went to Rome one of the first places I would visit would be the grave of John Keats. One sunny afternoon I left my hotel and drove to the Protestant Cemetery close to the Pyramid tomb of Caius Cestius. The little cemetery is enclosed by a high creeper-covered wall, and is a quiet spot of trees and grass and sunshine and shadow. The graves are necessarily rather close together. The rather drab stone on Keats's nameless grave was in strange contrast with the elaborate memorial tablet erected nearby many years after his death. On the tombstone is the inscription 'His name was writ in water,' but as Hugh Walpole has finely said, 'the water is a living stream.' Not far from Keats's grave is buried Shelley's heart and also Severn's. Before leaving the cemetery I turned back for a last look at Keats's grave and many thoughts and memories flooded my mind. Someone touched my arm and looking round I saw an Italian child who smiled and handed me a tiny bunch of flowers which I placed on the grave. The little girl told me that her father looked after the cemetery. I asked if many people came to visit it and she shook her head."

Our author obviously travelled far from the simplicity and somewhat Spartan upbringing of the manse in King William's Town in which he was reared. There are few books of the kind that give so large a place to the pleasures of the table. And he tells us he never became a member of any Christian church. But in one great matter at least he was true to his early environment: his longing and his effort for justice to the Non-European peoples never faltered. Echoes of the Don-Pelser case, in which his father figured, still linger in South Africa. The passion for justice that brought his father to one of the most sensational of South African trials and one of the most outstanding triumphs of justice has burned through the years in the heart of his son. We venture to think that the sixty pages under the title *Colour Contrasts* will long be turned to as one of the most damning indictments of Native policy in this country. The facts and figures given form a masterly survey of the position of the Non-European in South Africa. The chapter on "Common Assault" is an account of miscarriages of justice that moves alternately to hottest indignation and overwhelming pity.

Mr. Don did not set out to write a great book. Indeed with regard to the autobiographical section he says that "having once wandered into the high-ways and by-ways of reminiscence I just ambled on." He has written a most attractive one. The book is an ideal Christmas gift—not least for the men "Up North," except that in lightening their leaden hours it might inspire within them too poignant longings for home. R.H.W.S.

## Our Readers' Views

### FIRST THINGS FIRST.

To the Editor, *The South African Outlook*.

Sir,—I should presume that one of the loudest cries of a people throughout the ages has been the cry for a better economic system. The cry at any period is obviously justified for did not Our Lord teach us to pray saying, "Give us this day our daily bread?" and did He not say to the people of old, "Children have ye any meat?" But I think we have a tendency in these days to lay undue stress on this part of our life. True and right, material ameliorations are essential, not because the one thing needful is that a man should be well-housed or nourished, but because we can hardly achieve our moral integrity so long as at the present day most of us are in a continual battle against poverty and want. Yet this is not the first of life for which the last was made. The first of life is the spiritual life. "Blessed are the poor in the spirit."

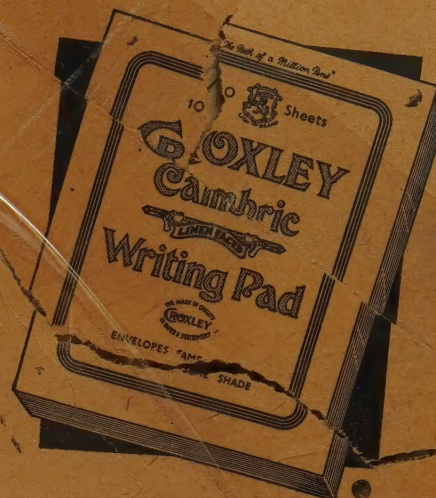
I remember a broadcast sermon by Dr. Kerr about a fortnight ago in which he laid special emphasis on the fact that the spiritual life of a people is more important than its material life. The material side of life is a necessary part of the spiritual side for what do the gastric and intestinal juices want in our bodies? My own feeling is that we need more and more of the type of sermons Dr. Kerr preached the other day. I by no means want to quarrel with the "international" economist. As a matter of fact I am his disciple. The African people need such sermons notwithstanding the hard conditions under which they live. By all means let us have our daily bread but more important is to be neighbour unto "him that falls among thieves."

I am, etc., M. L. A. KGASA.



# LIST OF BOOKS OFFERED BY THE LOVEDALE PRESS.

	By Post	s. d.
Evangelism, The Message and the Methods. 1932.		5 4
Christian Handbook of South Africa. K. G. Grubb.		4 6
Message of the Old Testament. G. E. Imray.		1 9
Children of the Veld. R. H. W. Shepherd.		6 5
Though Mountains Shake. R. H. W. Shepherd.		3 3
Under the Oaks—Sermons. R. H. W. Shepherd.		4 4
Lovedale South Africa, The Story of a Century, 1841-1941. R. H. W. Shepherd.		8 6
Concerning Christian Prayer. D. W. F. Shropshire.		1 3
Christianity in the Eastern Conflicts. Paton.		3 0
The Bible for Today. 200 illustrations. John Stirling		23 0
The Bible is True. Sir Chas Marston.		8 6
Palestine Picture. Duff.		13 0
Adventurous Religion. H. E. Fosdick.		3 6
Living Under Tension. „ „		8 6
The Power to see it Through. „		6 6
The Meaning of Service. „		4 0
In the Steps of Moses, The Law-Giver. Illustrated. Louis Golding.		8 0
The Eternal Voice. Leslie Weatherhead.		6 0
Everyday Religion. Woods.		2 0
In the Service of Suffering. Chesterman.		2 9
The New Testament, A New Translation. Moffat.		4 0
The Weymouth New Testament, A New Translation.		3 3
The God Whom we Ignore. Kennedy.		5 6
Christ and the Church. Macgregor.		6 6
The Fatherly Rule of God. Garvie.		5 6
The Recall to Religion. Various Writers.		9 6
Biblical Studies. Price.		8 0
God the Christlike. James Cameron.		8 0
In the Footsteps of Livingstone. Diaries of Alfred Dolman.		8 0
The Story Bible. Kenyon.		4 9
Bishop Butler's Three Sermons.		3 0
Peake's Commentary on the Bible.		17 0
An Introduction to the New Testament. Clogg.		7 0
The First Five Centuries of the Church. James Moffat.		6 0
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